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to the satirist and the poet of daily life, and continuing with a most plausible account of the relations of the Greeks—especially the Stoics—to Lucilius and the Scipionic circle, the writer clears the field for action, and proceeds to take up in detail the satires, letters, and *Ars Poetica* of Horace. Worth noting is the greater independence of Horace in the second book of the *Satires*. Finally, a chapter is given over to the comparison of the ancient theory of æsthetics with the romantic creed of more modern times, with its reaction from the artificialities of neo-classicism; and the questions are formulated as to what is the true theory of imitation and the true sense of decorum in literary art. Perhaps a stronger brief might be made for the romanticist, but the argument of the book as a whole is convincing, and the method sound. It is sure to rank among the most valuable contributions in recent years to the understanding study of Roman satire, and lovers of Horace will feel grateful for the notes—almost genealogical—on his satires and for this scholarly vindication of his literary methods.

J. B. E.

UN GRAND ESPAGNOL, APÔTRE DU DROIT DES PEUPLES: EMILIO CASTELAR. Par E. Varagnac. Paris: Bloud et Gay, Editeurs.

In the days when the young Spanish-American republics were regarded with contempt and irritation by the mother-country whose tutelage they had wisely dispensed with, and with something like amused scepticism by the rest of Europe, it was a Spaniard who encouraged them and believed in them. In the days when Europeans in general saw in the United States of America an aggregation of shrewd but vulgar money-getters, it was a Spaniard who perceived the latent idealism the existence of which has been made manifest in the world-crisis which he foresaw decades before it burst. In the days when England and France were still chewing at the bitter cud of their ancestral grudge, it was a Spaniard who urged the *entente* as necessary even for the welfare of neighboring peoples. In the days, well before 1870, when the world in general was lauding the sterling virtues of the Teuton, an eloquent Spanish publicist warned Europe against the Habsburgs and the Hohenzollerns, in terms

of prophecy so just that it is hard to believe that they were uttered fifty years ago. Emilio Castelar was a rhetorical idealist, who spent his life in discussing public questions while others held office and faced them, but the majority of the measures championed by the Murcian orator have since prevailed.

Castelar was well known and much admired in the United States during his lifetime, and a portion of his voluminous writings even appeared in English before it was published in Spanish; but for one reason or another no life of him seems yet to have been written by an American. His French friend, E. Varagnac, has just now produced an admiring but temperate discussion of his work and influence, which, although it dwells at length on his special friendship for France, is sufficiently catholic in its treatment to make profitable reading for Americans. Castelar's was a very simple life and theory, after all, and easily presented. Free-trader, abolitionist, republican as he was, all of his doctrines and movements, small and great, were determined by the desire to secure to the greatest possible number of his fellow-mortals the highest possible degree of liberty which was consistent with general justice. He was no iconoclast, no anarchist, no Socialist even; for all his Southern floridity of eloquence, he was one of the sanest and most conservative enthusiasts the world has known. Add to this the constant moral preoccupation which made him, in his own phrase, "the conscience of the nation",—he was a democrat not chiefly for any reason of expediency, but because democracy is the own child of Christianity,—and the resulting personality must be approved as well as admired. M. Varagnac's book is for the most part, indeed, a eulogy; but eulogies such as his are on such occasion justified.

ROY TEMPLE HOUSE.

HANDBOOK OF AMERICAN GOVERNMENT. By William H. Bartlett. Revised and Enlarged Edition by Henry Campbell Black. New York: Thomas Y. Crowell Co. 1920. Pp. ix, 162.

We have not seen, in our pedagogical experience, a more useful little volume of its kind. The powers and limitations of each of the three branches of our national government and the relations between the national and the state governments are clearly,